

A  
**S E R M O N**

Preached before

**Their Majesties**

At W H I T E H A L L,

*On the Fifth day of November, 1689.*

Being the  
Anniversary-Day of Thanksgiving

For that Great

**D E L I V E R A N C E**

From the

**GUNPOWDER-TREASON,**

And also the Day of His Majesties Happy  
**LANDING in ENGLAND.**

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By the Bishop of St. *Aſaph*,<sup>clod</sup> Lord Almoner  
to Their Majesties.

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By Their Majesties Command.

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LO N D O N, Printed for Robert Clavell at the Peacock in  
St. Paul's Church-yard. MDCLXXXIX.

*W his Deliverance  
of God's ways  
of propounding of  
Lindorrey.  
Mif. P. 3. v. 11.*

[WM. LLOYD]

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The Bishop of St. ASAPH's  
**S E R M O N**  
Before Their MAJESTIES, Nov. 5.

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VOORST

BELOE TIER MALENA

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*W. his life now  
of God's ways  
of suffering off  
Long-dreamt.  
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## Monte Carlo Simulation

April 1990 The Day of the Whigress Hobby

## ANALYSIS OF MEASURES

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1. *Leucosia* (Leucosia) *leucosia* (L.) *leucosia* (L.)

## PSALM 57. 6, 7.

They have prepared a net for my steps,  
 my Soul is bowed down; they have  
 dig'd a Pit before me, into the midst  
 whereof they are fallen themselves. My  
 heart is fixed, Oh God, my heart is  
 fixed: I will sing, and give praise.

**O**N so great an Occasion as this, two such great Occasions as God has given us, for a perpetual Remembrance of this day; Our Deliverance heretofore from the Gunpowder Treason, and now again from the imminent danger of Popery and Slavery: Such abundant, such overflowing matter of Thanksgiving to God, I confess I am Jealous of my self, may draw me forth into a trespass upon this great Audience; there being so much to speak of, that one hardly knows what to leave out.

And therefore I am the more pleased with that wholsom Order of the Church that confines us to a Text; which Order being observed will keep us from running too far out of our bounds;

though if I should exceed but a little beyond my hour, I hope the good Affection which carries me forth, will be accepted so far, as to excuse me at least for any tolerable prolixity.

My Text is part of a Psalm of *David*, whom I shall consider at this time, not as speaking for himself, but for the whole Church of God, as being the sweet Psalmist of *Israel*. And therefore passing by the occasion upon which this *Psalm* was Composed, (which was a Deliverance that *David* had from *Saul*, as we read in the Title of the *Psalm*) (I say, passing by his particular Occasion,) I shall consider the Words of my Text, as they may fit the Churches Case upon any such like Deliverance; and especially on both those Deliverances which we are to remember this day.

So abstracting from *David's* particular Case, and taking his Words as spoken in behalf of the Church; not to be tedious in explaining them to you, I shall only give them a little enlargement by way of Paraphrase on my Text.

(Senth our *Psalmist*) *They had laid a net in my way, and my Soul* (i. e.) *I my self, in the Hebrew Phrase, was bowed down*; I was just stepping into it. But when I came near, I saw it was more than a Net, *there was also a Pit which they had dug for me*; there was not only a Net to take me, but a Pit to kill me,

me, or rather to bury me alive! But for all that, I am escaped out of danger, and *they* that dig'd the Pit are fallen into it. Surely this was God's work, of which therefore he ought to have the Glory; and in him I ought to trust, I will trust in him for the future. This is the meaning of these words; *My heart is fixed, oh God, my heart is fixed; I will sing and give praise.*

In the Text thus explain'd, all may be reduced to Two Heads; First God's mercy to his Church; and Secondly the Churches acknowledgments to God.

First God's Mercy to his Church, in delivering it from a great danger. The Danger is made much the greater by these three Circumstances of it.

First, that it was Secret; Secondly, that it was Near; and Thirdly, like to have been Fatal.

First, that it was Secret and Hidden: That is a terrible Circumstance indeed, especially of any great danger. Be it never so great, what one sees, he may find one way or other to avoid: He may so order things by good taking heed, that either it shall not come upon him; or if it doth, it shall do him no hurt: He may break the force of it, he may at least so compound, that it shall do him as little hurt as is possible: But there is no compounding with he knows not what nor whom:

There is no warding off a blow which one cannot foresee ; it is upon him before he is aware of it ; Such a danger comes over one like a Net ; and such was our *Psalmyt's*, saith he, *they had prepared a Net for my Steps.*

Secondly, he was near stepping into the Net : So I understand these words וְאָנֹכִי נָבָד my Soul (i. e.) I my self, was bowed down ; I was just dropping into it. That is another terrible Circumstance. It is terrible indeed, in case of any great danger, for the nearness of it lessens the hope of escaping. There is more hope of any danger, while it is yet afar off, that either it may not come at us, as things may happen ; or however, it will not come presently, it may be not till one is provided against it : But if the danger be so near, that it doth not give him time, then he cannot provide against it, he must take what comes, he cannot help it, he must suffer both that and all the Consequences of it.

But Thirdly, then his hope is, that whatsoever he suffers it may not be his utter destruction. His hope is, that at least he may live after it ; and if so, what he loses now, he may recover at another time. So the Church said, *Mic. 7. 8. Rejoyce not against me, oh my Enemy, though I fall, I shall rise :* So one may hope to do, if he falls upon plain ground. But this was the worst of David's Case, that

that his Enemies had dug a Pit for him ; and he that falls into a Pit, is either kill'd or sore hurt, and so disabled that he cannot get out : especially when there is a Net to hold him there, then he is lost to all hope ; where he falls, there he lies without remedy.

Now, for God's Mercy in his Deliverance, that follows ; and of this likewise there are three degrees.

The first is not mentioned but supposed ; that through God's Mercy he escaped both the Net and the Pit. In any great Danger, if one escapes, and no more, that alone is a great Mercy of God.

But, Secondly, Here was not only that Mercy in *David's Case*, but here was also an act of God's Justice upon his Enemies. What is more Just than this ? That every one should eat the Fruit of his own doings, that mischief should light on the Heads in which it was contrived, that they that dig Pits for others should fall into them themselves ? Thus *David* tells us it happen'd to his Enemies. And when it did so, If they had any sense in them, they could not but acknowledge there was a great deal of Justice in this.

But, Thirdly, To make a Deliverance perfect, it must be such as *David* prays for, *Psalm 141. 10.* *That his enemies may fall into their own nets,* and that he may ever escape them. They that are  
so

so delivered from their Enemies, have reason to hope that they shall be troubled with them no more: their Enemies being so disabled with their fall, that they will not have strength to do them hurt; or so dismay'd, that they will have no mind to it, for fear of worse another time.

There is but one thing more to be wisht and prayed for, upon such a disappointment of our Enemies; and that is, that it may be a means of their Conversion from Error and Sin. Of this we ought never to despair, tho' our hopes of it have failed us at other times.

But the greatest hope we can have is from such a disappointment as this: If this would convince them of their sin, and of their folly in fighting against God, so it would be a means of their Conversion, and so it would be a happy fall to Them. Happy that fall by which Men rise to everlasting life! Oh joyful sight! to all good Men upon Earth, and to the blessed Angels in Heaven.

But without this, where it cannot be had, a bare Deliverance, when God sees fit to grant no more, and especially if it be a perfect Deliverance from our Enemies, such as David here describes; this is that which deserves a Thanksgiving to God, such as followeth in the next words.

It

It is a Thanksgiving that begins in the right place. *My Heart is fixed, oh God, my Heart is fixed.* How it was so, he tells us elsewhere; it was by trusting in God, *Psalm 112. 7. The righteous man's heart is fixed, trusting in the Lord.* And for this Trust, as we have a sufficient ground from what we know of God's Goodness to his Church, and much more from his Gracious Promise of Preservation; so we are abundantly confirm'd by such an experience as this, of the truth of his Promise, and of his Goodness to us in particular.

Secondly, *Out of the abundance of the heart the mouth speaks.* What one is full of, he cannot but impart it to others: and every one will do it his own way. This was David's way in my Text, *I will sing and give praise.*

The Hebrew word *וְיִ* here used, signifies both to sing, and to play upon an Instrument; it joyns Vocal and Instrumental Musick together: So that David's words exactly rendered, would be these; I will compose a *Psalm*, and I will sing it to Musick. He teaches us, upon such a Deliverance, to use all the expressions of Rejoicing and Thanksgiving together, that can be made forth by any outward Act: to stir up our selves to praise God for his Mercies, and to stir up others likewise to do it by our example.

Alt

All these things which I have said in general, I am now to bring home to our present Case, in both the Deliverances that we are to remember this day.

And first, as concerning the Gunpowder Treason; I ought to say something of the Danger, before I speak of our Deliverance from it. But before both these, I ought to say something in answer to them that would perswade us that there was no Danger at all.

They tell us it was a Plot of our side, into which some few of their Catholicks were drawn by the then Secretary of State; and when he saw his time, he discovered it, as (they say) he might easily do, the whole thing being contrived by his wit, and carried on with his privity.

In answer to this, I am first to do right to the Justice of the Nation, as well as to the Honour of that great Minister; and to shew, that this was a Plot of the Conspirators against the State, and not of the State against the Conspirators.

Having shewed that it was truly so, then I shall proceed to shew you the Danger of it, in those three degrees of Danger in my Text. First, the profound Secrecy of it. Secondly, the Nearness to execution. Thirdly, the mischief if it had taken; I want a word great enough for it,

It

It had been a Death's wound, a Fatal blow, both to Church and State, to our Religion and Laws, to every thing that is Sacred in this Nation.

For the Conspiracy it self, it was so black, so Inhuman ; it so outdid the wickedness of the worst of Mankind, that one would think none but Devils could have devis'd, or would have had to do in it. But there are Principles that make Men like Devils. The Men of those Principles are called the *Frogs* that *come out of the mouth of the Dragon*, Rev. 16. 13. I doubt not that Prophetical description was intended of the *Jesuits* ; whom I mention, as being the Authors of this Devilish Conspiracy.

The prime Architect in it, was Father *Garnet*, their Superior in this Kingdom : who took in as many more of his Order, and of their chosen Disciples as were thought fit to be trusted with the Secret of it. And let their Successors excuse it how they will, by saying, as they do at this distance of time, that it was Secretary *Cecil* that drew them into this Plot : That's a thing that was never heard of in those days. The Parties themselves never charged him with it, they never laid it upon any other then themselves, they all own'd it, and some of them gloried in it, both Living and Dying. I appeal to their own Confessions

for the truth of what I say, and to all the Writers of that Age for the truth of their Confession.

But because in saying *all* the Writers, I may seem not to be particular enough, I shall therefore name Cardinal *Bellarmino* in particular. He writ against King *James* in the Name of *Mattheus Tortus*: but he afterwards own'd that Book to be his, and writ the *Vindication* of it in his own name. *Bellarmino* was a *Jesuit* himself, and zealously concern'd for his Order; he shews it sufficiently in his Book which he wrote at that time. He might very well have inform'd himself from Father *Tefmund*, who was in the Plot, and fled for it to *Rome*, where (to shew how little they Abhor'd that wickedness) he was preferred, He was then the Popes Penitentiary. And yet for all the Information he could give him, *Bellarmino* knew nothing of this. He never thought of this Shift to thro it upon *Cecil*. So far he is from that, that he owns that King *James*'s Deliverance was *not without a miracle of Providence*: which he could not have said, without mocking God, as well as betraying his Cause, If he had Imagin'd that the Minister of State had bin Author, or so much as privy to that Conspiracy.

But if any Papist would see and be convinced of the lateness of this Imagination, let him look into

into *Morus* the *Jesuit's History of the English Mission* of the Society. He writ this Book above fifty years after that time; it was but a little before King *Charles* the Second's Restauration. There he gives an account of this Treason, and of the Fathers of the Society, that were in it, and that Suffered for it. But he has not a word of this excuse. He lays the matter wholly upon themselves, as an excess that they run into out of a Zeal for their Religion: and so he leaves it upon them of his own Order, which most certainly he would not have done, if he had had any knowledge, or any opinion of this Fiction.

Much more I could say of this kind, if it were proper to load my discourse in this Presence with multitudes of Quotations. But thus much I thought might be needful, to shew, that we have not mocked God, all this while, and that we are not doing it at this time, by giving him thanks for that which was not His; for that which was in truth but a Trick, and not a real Deliverance.

How Real and how Great a Deliverance this was, I am next to shew, by setting before you the danger we escap'd, and that in all the Circumstances of my Text.

First, for the Secrecy of it, that was wonderful; Nay, it had bin wonderful in any other

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hands, but it was not so in theirs that had the management of this.

There is no People in the World so provided as they are for Secrecy.

First, by their Doctrine of satisfaction for Sin, and of Merit, by promoting their Catholick Cause. This passes generally with them of the Roman Church: and 'tis that which so animates them with Zeal for their Religion.

But particularly, among the *Jesuits*, their Doctrine of the lawfulness of Lying for the Cause; they call it the Doctrine of *Equivocation*; by which they can affirm any thing tho' it is never so false; they can deny any thing tho' it is never so true; nay, they ought to do it (as their *Casuists* say) when it is needful for the Service of the Church.

Add to this, their Clergy's power over the Laity; which enables them to infuse what they will into their heads; and they must believe it, (as they commonly do,) with an *Implicit Faith*, and they follow it with as *blind* an *Obedience*.

Then on the other hand, If the Laity have any design, it is delivered under the *Seal of Confession* to the Clergy. So *Garnet* said, at first he came into this Secret, it was delivered to him by *Catesby* under the *Seal of Confession*: and being askt, why he had not discovered it then, for the *preservation*.

fervation of the King and Kingdom? He did not stick to say, That it were better all the Kings of the Earth should perish, than that he should discover what was said to him in Confession.

But besides all these general things, which are of great use for the covering of any design; there was that particular Secrecy in this, because not only their Lives depended upon it, but the Salvation of so many millions of Souls, as were by this means to be brought into the Catholick Church. These were most weighty Considerations, they are Charms that never miss their effect, wheresoever they are apply'd.

We see what effect they had formerly, in that great Secrecy before the *Massacre of Paris*. I shall say nothing of it, but what I have from *Capilupi*, a *Roman*, that writ soon after the Massacre, and described it as a glorious thing, and carried on with admirable secrecy. He saith, it was carried on so for Four years time; whereof, for twenty months together, it was known to no more but five besides the King; he saith, for six Months after it was known only to Fourteen Persons; but it was known to above Two hundred Persons for two days before the Execution; and yet all this while, it was kept so close, by all that were privy to it, that, (as that Author sufficiently proves) the Hereticks.

Hereticks were not aware of it: They were so far from that, that they had not the least supcion, till it broke out all on a sudden, at midnight, first at *Paris*, and from thence it ran in a Train all *France* over, till (as *Thuanus* saith, who is of undoubted Credit) there were murthered no fewer than Thirty thousand Persons, who were many of them the most considerable of all the Reformed in that Kingdom.

We see yet stranger effects of these Charms of Secrecy: In *Ireland*, we saw a great instance of it in our Memory. The design of the Massacre, and of the Rebellion there, was carried on by numbers of Men throughout the whole Nation. They covered it so, that there was no suspicion of any evil Design: There was no ground for a Suspicion, unlels it were their excessive civility, and kindness, and endearments to the Protestants, at that time more then any other. They were some of them so over kind, as to make themselves the Guests, and to lodge in the Houses, of those Protestants, whose Throats they were to cut the next day. But when once it had broken out, it was carryed on with all fury, to the slaughter of I know not how many Thousands. But I will tell you what I have read in a Book that was soon after printed at *Lisbon*; it was writ by one of their Priests

Priests, that calls himself *Constantinus Marullus* ; he <sup>Cornelius Mac Ma-  
bon.</sup> tells us, the Protestants say there were kill'd *above a Hundred thousand* ; it may be so, *utinam omnes !* would we had kill'd them all (saith he in his Catholick Charity.)

Now knowing these Instances of their Secrecy in such Matters, and knowing the Principles from which it proceeds ; we cannot wonder, that, in the hands of Men of the same Principles, this Gunpowder design was carried on with the same Secrecy.

Tho it must needs be known to about Twenty Persons that had their particular Parts to Act in it ; and tho there was a general notice of it, that the Papists had throughout the Kingdom ; they knew that there was something extraordinary in hand, for the good of their Catholick Religion, and they had especial Prayers for that purpose ; yet none knew any thing of it but themselves. The Protestants had no suspicion of it, how could they ? when they had given them no provocation. No Provocation did I say ? they were so far from that, that they oblig'd them with Favours : I say this out of King James's Book. He tells us that during those three years that he had Reigned before the Gunpowder Treason, which Treason was a hatching all the while, yet all that while there was no Papist in England that suffered any thing upon the

the account of Religion: On the contrary, they were treated with favour, as if they had the Laws on their side: They were admitted to Court; They were employ'd in Embassies; They had Honours conferred upon them as well as others; and they seemed to be in as good humour as they had reason to be in these Circumstances.

But all this did not hinder them from going on with their design; nay it rather encouraged them, it helpt them to carry it on. For being under no manner of Jealousie, they found themselves so secure, that at last they were even open in what they did. They had their meetings both in City and Country; they workt in their Vault without fear; They bought and laid in their Powder and other Materials; They armed themselves at home; They held Correspondence abroad: They left nothing unprovided for, that was necessary, either to finish their work, or to justifie it when it was done. This advantage they had by their Secrecy and profound Dissimulation, to make themselves unsuspected and trusted, and so to do that which they could not so well have done otherwise.

And by this means they came so very near the effecting of their Design, which I noted as a Second degree of our danger. We were as near being catcht, as *David* was in the Case which he describes;

the

the Trap was laid for him, and he bowed down to it, he was just falling in, when he saw a Pit ready to receive him, even ready to swallow him up. This was the Case of our whole Church and Nation. The great Representative of These, the King, and his Parliament, were to have met in the usual Place, and there this Net was prepared, there was a Pit provided for them ; even there under the House where they were to sit, there was a Vault dug, a Magazine of Powder laid in, great Iron Bars were laid over, There was an Engineer at hand, the Match was ready laid, it was fiz'd for an hour, a fatal hour, of this Morning, the Fifth of November ; in a minute of which, in a moment, all the Governing part of this Nation, and God knows how many more, all that came within the reach of it, were to have been blown up.

Lord ! what a Thunder Clap had it been to this poor Church and Nation ? What an Earthquake would it have made through all Europe ? What a Fatal blow to the Protestant Religion, both here and all the World over ? It was a blow that would have been felt to all Posterity. How many of the greatest Persons now living would never have been born ? And how many more would have had Cause to wish themselves of the Number ?

It would have made a strange alteration in the World ; and especially here in *England* : It would even turn ones head to think of all the Particulars.

But some of the principal things I must consider now in the third place, to shew how Fatal a blow it would have been. And here I ought in duty to begin with the King and Royal Family. I shall do it the rather, to shew how little reason they have to brag of their Loyalty : They I mean of the *Roman Catholick Religion*, who not only excuse, but do little less than worship them that were the prime Authors of this.

First I say, that if this Plot had taken, there had been an end of the Reigning Family. This King and Queen had never been born : No, nor any that descended from King *Charles the First* of blessed and glorious Memory. That Prince, though he was very young at that time, yet he must have taken his Lot among the rest : such was the Indulgence of his Father, that he would have both his Sons to be with him at his entring into that Parliament ; and so they were all to have been blown up together. For the Lady *Elizabeth*, (who was afterwards Queen of *Bohemia*) she was then in the Country ; and to feiz upon her, they had framed a hunting match, at which she was to have been taken, for what use I can not

not say, probably to have been put into a Nunnery.

But that none of that Family was to have Reigned, it was determin'd before by that Pope, in whose time all this business began. He was resolved upon the Exclusion of King *James* before his coming into *England*; and had set out his two Breves for that purpose: which Act of the Popes, (as *Garnet* himself said,) was that which put them upon this Treason; They thought it their Duty to throw out him whom the Pope had command-ed them not to receive.

*Clement  
VIII.*

Well! but the Crown must be placed somewhere, and which way would the Pope have disposed of it? That appears in the Letters of Cardinal *d'Offat*, who was then at *Rome*, and inform'd the King of *France* of this *Mystery*. He tells him, that by Father *Parson*'s contrivance, (who at that time govern'd their Counsels for the *English* Af-fairs,) the Pope would have found a way to have marryed his Nephew to the Lady *Arabella*, to give him at least some Colour of a Title to the King-dom. We find in these Letters what means were then used to engage the Kings of *France* and *Spain* to put him in Possession. I do not remember the end of this matter: nor I am no farther concern'd in it, than to shew that the Pope was in very good

earnest, in those Breves, to throw out the now Reigning Family.

It is no great matter whom they would have set up in the stead. It must have been one that was throughly made for their purpose. One that would have gone through with them in their Design of Restoring their Catholick Religion ; and in order to that, in their methods of governing the Kingdom.

And for the Government of the Kingdom, it appears what course they design'd. We have a large Account of it in Father *Parsons*'s Model of the Reformation. I mention him again, as one that govern'd the Counsels of those Times.

He proposed in the first place, to set up a Council of Reformation, that should have the Conduct of all things for five or six years. That Council should have been composed of Popish Bishops, and other Zealous Catholicks, (to be sure such as would have been ruled by the Jesuits.) They were to have granted some kind of Toleration at first, till they could settle things to their mind.

Then they were to have a Parliament, of which all the Members were, not to take a Test, (take heed of that by all means,) but only to make a Profession of the Catholick Faith, and to bind

bind themselves to it with an Oath, without which they were not to be admitted to be Members. Then this Parliament should have made it Treason for any Member to propose any change of Religion for the future. Having thus secured the Votes, they were next to have repeal'd all the Laws against Popery, and they were to have revived and put in full Authority (these are his words) all the Laws that ever were in use here in *England* against Heresie. After that we may be competently sure, there should have bin no more Toleration.

Then the Parliament should have restored all the Church Lands. They should have clearly taken in all that Hereticks had in Possession ; but for those that were held by Catholicks, they should only have paid the old Rents, and so held them still as their Tenants. There were many other particulars, upon which I have not time to enlarge. But he comes to this at last, that when all things were settled their way, by Act of Parliament ; then there should be an *Inquisition* settled likewise. But because that is an Odious name, it should have bin called something else ; but it should be the very same thing which at *Rome* they call the holy Inquisition. And when they had settled that in this Kingdom,

dom, then *England* would have bin as Catholick as *Spain* or *Italy*.

And so having secured this Kingdom to themselves, they had made a fair step towards the extirpating of the Northern Heresie. No doubt this was it that they drove at; in which they could hardly have faild, if this Plot had taken; it had bin Fatal, not only to us, but to all the Protestant Religion.

From so Secret, so Near, and so Fatal a danger, it pleased God to deliver us, as on this day, which therefore we ought to celebrate with Thanksgivings. With perpetual Thanksgivings, If it were but for that single Deliverance. It had bin a great Deliverance, if there had bin nothing else in it but a bare disappointment of their present design.

Many other Deliverances we have reason to believe God has given us, even from this sort of Adversaries, that we have never thankt him for, because they never came to our Knowledge. Some Mercies of this Kind we can name, of which we knew nothing at the time: but we have gathered it up afterwards from some of themselves that have bin privy to their Conspiracies. I am perswaded there have past very few years, in which they have not had some Design

sign or other on foot, of which we have had no Information. You cannot but judge so, if you read *Coleman's Letters*, to say nothing of other Books of older Date.

God has disappointed them, by such ways as he has not bin pleased to bring to our knowledge. He is a true friend, that doth things for us at that rate: that seeing us in danger or want, never stays to be askt, but helps us even without our knowledge. We owe him the more thanks for this, because he doth it unknown to us: and yet because we know it not, we cannot thank him with any particular acknowledgment.

How much the more are we obliged to thank God for Mercies which we certainly know? for what he doth for us in that Signal manner, that the *Psalmist* describes in this Text? When he not only saves us from the Net which our Enemies have laid for us, but when he causes them to fall into the Pit which they have dig'd before us. This is the Second thing to be observ'd and acknowledg'd in our present Deliverance.

It was observ'd and acknowledg'd by some of the Powder Traytors themselves. When they found their Treason was discovered, it was at *Holbeck-House*, (I think that was the name of it,) when

when a quantity of Powder that they were dry-ing, blew up, and hurt several of them, and much dismaied all the rest ; then they could not but see and confess, that God had taken them in their wickedness. Others saw afterwards that which was a more visible Token of his Judg-ment, when their heads met together on the top of that House which they would have blown up.

But his Judgment was yet more visible upon Popery it self, on whose account that Devilish Conspiracy was made. The discovery of it was the greatest blow that Popery had ever received in this Kingdom since the Reformation. It was upon this happy discovery that the chief part of that provision was made that has secured us against it ever since. It was then that the Oath of Allegiance was framed, that has bin the chief distinction between Protestants and Papists : and then that most of those Laws were enacted, that have bin ever since a great Security and Fence to our Religion.

It was such a Fence, as, if our Governors would have stood by, had certainly secur'd as well their Government as our Religion. Our Enemies could never have broke it down, nor climb'd over it, if it had been lookt to with ordinary care. But it was our unhappines, they had

had always a Friend at Court; some Friend or other to lend them a helping hand. And what came of it? Under the neglected and trampled Fence bred those Adders that stung them to Death who should have kept it garded and repair'd.

Afterwards, through the Just Judgment of God on our Sins, wo unto us! Our Enemies, whom this Fence should have kept out, not only got over it, but got the Government on their side. We could not believe it a long while. We ought to be so tender of the Honour of our Princes, as not to believe any ill of them till we cannot help believing it. We cannot help it, when they will let the thing be no longer concealed. But it was happy for us, that before this was declared, upon occasion of some breaches that were over-hastily made, this Fence was repaired, and made stronger by Additional Laws.

Then our Fence was so strong, that our Enemies found it necessary to take away our Laws, that they might come at our Religion. Oh how fain would they have had the consent of a Parliament to do this! A Church of *England* Parliament, to be a kind of *Felo de se*! to take away that which secured, not the Spiritual indeed, but the Bodily life of our Church. How fain would they have blown us up with an opinion, that

we must give up our Laws, forsooth in a complement of Loyalty ! as if to do otherwise, had bin to have distrusted the King. So they made him believe, and so they would fain have perswaded You. Prodigious Impudence ! for *Jesuits* to do this ! Them that never endured a King of another Religion, one moment longer, than till they could come at his heart blood ; for Them to take upon them to teach You Loyalty ! You of the Church of *England*, that not only received a King of another Religion, but did every thing that he could ask, except the giving up of your Religion and Laws. For that indeed you humbly desired to be excused. You could not do like your Selves in giving up these. You hoped he would not take them from us. We knew he could not do it, without making this Another Kingdom.

Blessed be God, for that steadines of mind, which Generally shew'd its self upon this occasion ; not only in the Nobility, Gentry, and Clergy, but even among the Commonalty of this Kingdom. It was to a Miracle, even our Enemies being Judges ; such a steadiness as no Man could hope for, and such as God only could give.

But when we would not be wheedled out of our Laws, then, they that could do what they would with the King, were for other ways, then they

they were for forcing them from us. And for this, what likelier way than by a standing Army? That they thought at first to have raised here in *England*. They might perhaps think that Soldiers would not be much concern'd for Religion. But they found their mistake. In all *England* they could not raise an Army to bring in Popery. What then? they must bring them over out of *Ireland*. There they had a Nation of Catholicks, for their turn; and if those had not sufficed, there were *French* enough ready at Call, who at that time had nothing to hinder them from coming hither.

In this State of things, they durst try what the Patience of the Nation would bear. And so having first broken over the Test-Laws, they next proceeded to Suspend the other Penal Laws. And the same pretence they had for that, would have reacht all our Laws: For they did it by a *Dispensing Power*, which they made the King believe was no more but his Lawful *Prerogative*.

The Laws being thus trampled under foot, it was visible what we were next to expect; there was no other prospect, but of Arbitrary Government, and of Popery; both which, being settled here once, would not easily have been removed.

We see how it is in *France*; there was a Government by Laws, and there were two Millions of Protestants under the protection of those Laws. But where are they now? There are no Laws but the King's Will: and it is his Will that there must be no Protestants: All his Subjects must be of his Religion: Those that are not, he sets his Dogs at them, he hunts them like wild Beasts, in his Country, and out of his Country. This he doth for his Glory, as being the most Christian King; and if other Princes will follow him, no Protestant shall live in the World.

He engag'd the Duke of *Savoy* to do the like in his Country: and lent him his Dogs, he even thrust them upon him. They hunted the *Vaudois*, till they had kill'd above half that poor People: Of the other half, part were starved in Prison, part were driven out of the Country, and the few that remain'd were forced to abjure their Religion. This was actually done there, within these three or four Years. And God knows how soon the like might have bin done in *England*. It might? What should hinder? When our Laws could not secure us. What should hinder? but the want of hands to do the business effectually. But he that both gave the Example, and lent hands to the Duke of *Savoy*; would

would have seen that hands should not have been wanting in *England*, when it had been time to have followed that Example.

Sure we are, that the Guides of our King's Conscience did approve of the Example, and were mad to have him follow it. We are as sure that They were in *strict Alliance* with *France*, from whence, as they had their Counsels, so they could not doubt of Assistance. And tho it would have cost them nothing, that King knew how to pay himself for it, in Empire, of which he is greedy and insatiable. To gain this, he wanted nothing but to have *England* in dependance on him. He wanted nothing else to enable him, to oppress all the rest of his Neighbours, and to rob them of their Dominions.

No doubt the other Princes of his Religion were sensible enough of their danger, by *England's* coming into a dependance on the *French* Monarchy. How much more were the Protestant Princes and States, that saw themselves by this means exposed to the utmost hazard, as well of their Spiritual, as of their Temporal Concernments? They were all concern'd; but knew not how to help themselves or us; till God raised up One among them .... Blessed be God .... I cannot say what I would on this Subject, for I must not forget where, and before whom I speak. But

But I may speak of the Works of God, which he hath so done, as that *they ought to be had in Remembrance*; and of these I shall observe these three things, and only give touches upon each, and so leave them to your Meditation.

First, how extraordinarily God had prepared things for our Deliverer to do his work among us: Secondly, how his good Angels conducted and went along with him in it: and Thirdly, how God blessed him with Success above all human hopes and expectations.

First, for the wonderful Concurrence of things abroad that made way for this Revolution; they were such as no Politician could have contrived or brought about: Perphaps it is not so proper for me here to name the Particulars. The mean while, here at home the Preparation was made in Mens Hearts: In the hearts of the People, which being only in the hands of God, that was his Work most certainly. Then, when all things were ready for the work, God found a fit Juncture for it. All the French Power being engag'd in that most unjust War on the Empire. These things that I have named were great helps towards our Deliverance, and he is blind that does not see the hand of God in them.

How

How much more in the Expedition it self? which is the Second thing. In this, at the first setting forth, God seemed indeed to frown; without any hurt, but only to shew, that the Winds are His and not ours. And this appeared wonderfully when his time was come, by his employing them so in favour of our Deliverance. It had been an extraordinary thing for the Winds to come at any ones Call; as *Claudian* sung to *Theodosius* the Emperor, *Oh nimium dilecte Deo*— No Man knoweth that Poet, but he remembers the rest of the Verse.

But God made them do more than that for our Deliverer. They directed him which way to sail. They chose him a landing place, the best perhaps that could have been found in this Kingdom. And when they had brought him hither, they set him down, and there left him, and turn'd back against his pursuers. What was all this? but the work of God that *makes his Angels Spirits*, *Psal. 104. 4. He makes the Winds his Angels*. I think that's a better Translation. I am sure God made the Winds his good Angels for our Deliverance.

Then thirdly for his Landing, it was upon this Memorable day. Yesterday was the King's Birthday, it was also Their Majesties Marriage-day; on both Accounts, to be Celebrated with yearly Thanksgivings: But this day brought the fruit of

of both those Blessings to these Kingdoms. Shall I call this our Birth-day ? or rather the day of our Resurrection ? It is a Day that brought us new Life from the dead. It brought nothing but Life : There was no Man dyed for it.

And then as his Landing was without Blood, so was all his March without Blood, and it ended in a Conquest without Blood. Such a Conquest as the Sun makes upon a Mist, that only disperses it, and clears the Air from it, and makes the People glad that it is gone.

The thick Mist of Popery is gone, I trust in God, so as to return no more. That's it that makes it a Perfect decisive Deliverance ; such as that of *Israel* was from the *Egyptians*, when *Moses* said, *you shall see them no more for ever*, Exod. 14. 13. In this Trust let every one that loves our *Israel* say, *My heart is fixed, Oh God, my heart is fixed* ; and for this Deliverance, as long as I have any Being, *I will sing, and give praise*.

**FINIS.**